1: Underhill E-5 (1931-1935)1946 NU28 Papago NU28

collected and kept on hand such simple remedies as greasewood 769
for colds and a leaf called "buzzard's mother" for infant diarrhea. Women exchanged lore about these old wives' remedies among themselves and rarely called in an outside practitioner until disease grew serious. Some rarer and much-desired herbs had to be brought from Mexico or from Mt. Baboquiviri, where running water produced an exotic tropical vegetation. There were men and even women who made a living out of picking and drying [278] ●
such herbs and then peddling them around the country. Such "doctors" even prescribed on occasion, as a modern pharmacist might do if the malady were a simple one. Their trade, however, was in the same class as food peddling and involved no vision. When serious illness was in question, the patient called a shaman.[25]

This legitimate practitioner, however, might supplement his 759
blowing and sucking by an herbal remedy, "if he saw it in his 177
dream."(4) Today this practice is gaining more and more hold. 278
A shaman of the writer's acquaintance frequently "saw" herbal laxatives—even quinine and aspirin—obtained from the government hospital. Though the directions which he followed might have been read to him from the bottle, he explained that he later dreamed them all over again, thus making them valid for *his* patients.

Curing singers of all sorts still do a thriving business on the 759
reservation, as do herb doctors. Among them, there are govern- 755
ment school products and church members. They seem to be employed by all classes of Papago, even when the government doctor and hospital are also used.

[25] For Pima herb doctors see Russell, p. 257.

[p. 302 is blank]

6: Densmore E-5 (1920) 1929NU28 Papago NU28

X533 *Analysis.*—This song is classified with G flat as its keynote, although the third above that tone does not occur. It is an example of an Indian song consisting of pure melody without tonality. The song progresses by minor thirds and major seconds except for two intervals of a fourth.

[325] It is the belief of the Papago that the horned toad is a "medicine animal." It is said that he "once got up a sickness," so the medicine men gathered the sunshine and covered him up, to put an end to him, but he escaped and went directly to the man who did it and sang the following song to him.

No. 54. "They Covered Me with Sunshine"

(Catalogue No. 1021)

Recorded by RAFAEL MENDEZ

TRANSLATION

Gray horned toad, the sun shines on you.
The sunshine they gathered.
With that they covered me but I got out from it.

Analysis.—This song is peculiar in that the fifth above the keynote does not occur while the sixth occurs with frequency and prominence. The song is not particularly rhythmic and the principal interval is the minor third. Other songs of this group with a similar tone material are Nos. 69 and 92. There was an exact degree of force used in singing horned toad songs, both being sung in a low tone and somewhat drawled. This manner was followed by the singer when recording the songs.

[278] It is said that the Papago formerly mixed a certain dried, pulverized flower with "something from the rocks," and put a little of this mixture in a cup of water. The man who drank it became crazy for four days. A similar effect was obtained by combining the powder with an equal quantity of tobacco, making it into a cigarette which the man was asked to smoke. After a medicine man had prepared the remedy for this condition he sang a song with the following words:

17:Castetter & Underhill N.E-5 (1931-1934) 1935
NU28 Papago NU28

STOMACH AND MENSTRUAL CRAMPS

Creosote mistletoe, *cikoi haap (Phoradendron* [illegible] leaves boiled and liquid drunk for stomach and menstrual cramps; for menstrual cramps woman also lies on heated branches.

Dandelion *(Taraxacum officinale)*, blossoms steeped in hot water to make tea for women with menstrual cramps.

RHEUMATISM

Creosote bush, *cikoi (Covillea glutinosa)*, lay heated branches on joints.

SORE FEET

Creosote bush, *cikoi (Covillea glutinosa)*, hold feet in smoke made by smoldering green branches.

CHILDBIRTH

Creosote bush, *cikoi (Covillea glutinosa)*, woman lies on heated branches; dried pulverized leaves steeped in hot water and liquid rubbed on breasts to start milk flow; dried powdered leaf rubbed on infant's navel.

SORES

Bucknut, *kohokwi (Simmondsia californica)*, nuts parched, pulverized, and applied dry.

Cañaigre, *siwitcuris (Rumex hymenosepalus)*, roots ground and applied dry; has a drying effect.

Night-blooming cereus, *ho'o'k iwa (Cereus greggii)*, seed pod mixed with deer grease to make salve.

Mesquite gum *(Prosopis velutina)*, pulverized; when applied to sores becomes sticky and caked. Used for impetigo.

TOOTHACHE

Wild bean, *pahwi (Phaseolus acutifolius)*, held between teeth.

STINGS AND BITES

Creosote bush, *cikoi (Covillea glutinosa)*, chewed and placed on bite made by snake, spider, or scorpion.

Mesquite, *kui (Prosopis velutina)*, leaves chewed and placed on sting made by red ant.

EMETIC

Creosote bush, *cikoi (Covillea glutinosa)*, leaves boiled and decoction drunk.

Lizard's tail, *yerba mansa, wowic (Anemopsis californica)*, leaves boiled and decoction drunk.